Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allaahu Anhum Ajmaeen) and may He bless them and raise their status

These days many views, opinion and concepts are presented concerning "Tasawwuf". These vary from one extreme to the other. For the average simple Muslim confusion easily sets in.

The booklet in your hands, by Hadhrat Mufti Sayed Abdul Jalil, Sheikhul Hadith of Taleem ud Deen Isipingo Beach, South Africa, Khilafa of Hadhrat Mufti Mahmood Hassan Gingohi (A.R), explains in a simple manner, the need for Tasawwuf, Bait and a Sheikh. It gives guidelines on how to recognise a Sheikh e Kaamil, the rights of a Sheikh and how to benefit from a Sheikh.

Necessary important advices have also been given to male and female mureeds. This booklet is a basic reader on Tasawwuf which will quell the arising trouble that stem from ignorance.

It also provides a good, sensible, reasonable, balanced view on Tasawwuf.

We make duaa that via this work (and others of Hadhrat Mufti's) Ilim spreads and reaches far and wide.

A. H. ELIAS (MUFTI)
1423

IN AN EFFORT TO REFORM

Introduction:-

Numerous kitaabs have been written on the topic of Tasawwuf and its corollaries. The proofs and evidences regarding this subject have also been dealt with considerably, that there is no further need for elucidation. However, in every era and century this topic was discussed, sometimes at length, others in brief. The object being that the needs and requirements of the time be satisfied. In keeping with this there is presently a need for an extremely brief treatise regarding Tasawwuf, so that its special and necessary subjects are discussed. The aim is that the general public and the Ulama benefit therefrom, notwithstanding their busy schedule. More especially, for the South Africans, who are Alhamdulillah Deeni inclined, and there is some form of Deeni activity permeating from every sphere of society. By them introducing Tasawwuf into their lives, Insha-Allaah they will be increased in Taqwa (piety).

With these aims and objects in mind I present this brief treatise before you, also with the Mashwera of my elders and more specifically that of Moulana Ebrahim Pandor Saheb, who was the close aid to Hadhrat Mufti Mahmood Saheb (rahmatullahi alaihi). May Allaah Ta`ala grant the Tawfeeq for its completion and may He accept it. May Allaah Ta`ala grant the writer and the reader the Tawfeeq to make Amal (practice) on whatever is written.

Mufti Sayed Abdul Jaleel
Sheikhul Hadith - Madressah Taaleemud Deen
Isipingo Beach, Durban

TASAWWUF

In reality, there are two important parts to the Shariah. The first being related to the external actions, this is known as Fiqh. This part of the Shariah, i.e. the external actions is generally more easily comprehensible (to the masses). The second part of the Shariah is related to the internal actions. This is known as Tasawwuf. This part of the Shariah is not an isolated one, in fact it is an integral part of the Deen. The subject matter (of Tasawwuf) inculcates excellent moral character and purification of the soul. The object being the pleasure and closeness to Allaah Ta`ala=s Being. It is as though Tasawwuf is another name for the soul and excellence of Deen. The aim of Tasawwuf is to cleanse the inner self of evil and despicable traits and to encourage one to execute good actions. One who has evil qualities cannot be termed as a true Mu`min (believer), because the Shariah of Islaam is based on these two constituents (Fiqh and Tasawwuf), and the contact with Allaah Ta`ala is only effected by the combination of these two parts. Sincerity in actions and love for Allaah Ta`ala can only be achieved in these two parts. Hence, Tasawwuf is not only to be regarded as a method or style, it is in fact an integral and important part of Deen.

The Qur`aan Shareef is abound with Aayaat, regarding the laws of Tasawwuf, however, to keep this treatise brief we will only cite a few, wherefrom one will be able to understand the subject better. Allaah Ta`ala says in the Qur`aan Shareef:

A Indeed, successful is the one who has purified his inner soul, and indeed he fails, who corrupts his own self.@

(Surah As shams (91-9/10)

In another Aayat Allaah Ta`a1a says:

AOn that day neither wealth nor children will benefit one, except that person (will be benefited) who comes to Allaah with a purified heart.@

(Surah As- Shuraa - Ayat 59)

Note that in the Aayat, one=s eternal success is wholly dependant on the purification of the inner self. Also note the importance granted to the purified heart, such that it is more beneficial than wealth and children.

In another Aayat Allaah Ta`ala says:

A Know! Surely the Auliyaa (pious servants) of Allaah, they have no fear, nor will they grieve. Those that believe and have Taqwa, for them is glad tidings in this worldly life and in the Aakhirat (Hereafter). There is no changing in the words of Allaah Ta`ala. This is a great success.@

(Surah Yunus 73)

In this Aayat, Wilaayat (friendship with Allaah Ta`ala) is based upon two things; Imaan and Taqwa. A persons friendship with Allaah Ta`ala is dependant upon the level of his Imaan and Taqwa. One is the general Wilaayat, that is when one=s Imaan and Taqwa is of the lowest level, in that one only practices and has the necessary requisites of Taqwa. The second stage being the special Wilaayat, when one=s Imaan and Taqwa are of the highest degree. This (second stage) is only possible with the reformation of the inner self. For one to attain this level, it is of extreme necessity that one adopts Tasawwuf and connects oneself to a Sheikh-e-Kaamil. As long as one=s heart (inner self) is not reformed, one cannot attain correct Imaan and perfect Taqwa. Both (Imaan and Taqwa) are inextricably connected to the heart. Hence, since it is Fardh to have correct Imaan and perfect Taqwa, so too is it Fardh

to make an effort on improving the condition of one=s heart (inner self).

Nabi (sallallahu alaihi wasallam) is reported to have said:
AKnow! Verily in the body there is a piece of flesh, if it is proper then the entire body will be proper, if it is spoilt, then the entire body will be spoilt. Know (this piece of flesh) is the heart@
(Bukhari Vol 1. P 13 / Muslim Vol 2 P 238)
From this narration also we note that the actual object (of reformation) is the heart, which grants one an accepted place in the court of Allaah Ta`ala. The common name for this (reformation) is Tasawwuf.

Hadhrat Sheikhul Hadith Moulana Zakariyya (rahmatullahi alaihi) once asked Moulana Habibur Rahmaan Saheb regarding the definition of Tasawwuf. The reply was: AIn brief, Tasawwuf is the correction of one=s niyyah (intention). The inception (of Tasawwuf) is with >*All actions are based on their intentions*= - Hadith. And its termination (highest level) is; >*That you worship Allaah Ta`ala, as though you see Him.*= - Hadith. He further stated that the whole of Tasawwuf is based on the sincerity of intentions. And to be able to worship Allaah Ta`ala as though you are seeing Him is the ultimate culmination thereof. This is known as >Nisbat= (having a connection). This is called >being aware= (of Allaah Ta`ala). This is known as >Hudoori= (having presence of mind). He further said; AMolvi Saheb, all the suffering (in trying to attain this ultimate in Tasawwuf) is for this reason (having a connection, being aware and having presence of mind). Loud Zikr [individually, collectively for educative purposes], Mujahada (self-sacrifice) and Muraqaba (contemplation) are all for the same reason. That person who Allaah Ta`ala blesses with this blessing, grace and favour, is in no need for anything else.@ [Aap Beeti page 150. Part 2]

Hadhrat Thaanwi (rahmatullahi alaih) said that every level (of actions etc.) is overcome by customs, and the reality (behind that action) is overshadowed. The actual object and aim of Tasawwuf is *not* Zikrs and Ashghaals (wazifahs etc.). These things are necessary but not the object. The actual object (of Tasawwuf) is the reformation of the inner self. Once he said that some people regard the Saalik (seeker) of Tasawwuf as great. However, the reality is this, that the object is not being a Saalik, rather one has to be a >Haalik= (destroyer) - i.e. to destroy one=s desires. [Majalis Hakeemul Ummat, page 42]

In one place he mentioned that the reality of Sulook, whose actual term is Tasawwuf, is >Ta`meeruz Zaahir wal Baatin= (i.e. to make one=s inner and outer self subservient to one - Zaahir - to make the limbs of the body subservient to execute only necessary actions and Baatin - to improve one=s Aqaa`id (Beliefs) and Akhlaaq (moral character), thereby inculcating the qualities of Ikhlaas (sincerity), Shukr (thanks), Sabr (patience), Zuhd (abstinence), Tawaaduh (humility) etc. etc. [Qasdus Sabeel page 3]

NECESSITIES OF TASAWWUF

Since the reality of Tasawwuf has been established from the Qur`aan and the Ahaadith, and it has been verified as being an integral part of the Shariah, then for one to practice upon it also becomes a necessary act. Since Tasawwuf is the reformation of one=s internal and external self, then every Muslim must endeavour to pay attention towards it. So that our actions may also become such that they are liked by Allaah Ta`ala. Then our Salaat may become Salaat, in the true sense of the word. Similarly, our fasts and Zakaat. So that Allaah Ta`ala may accept them. And

ultimately, we should also become from amongst the accepted ones in the sight of Allaah Ta`ala. It is reported in a Hadith:
ASurely Allaah Ta`ala does not look at your faces nor your actions, but He looks at your heart and your intentions.@
(Muslim Vol 2 P 317)

Tasawwuf is the culmination of these two desired qualities; cleansing of the heart and intentions.

In present times, we see that Fitnah (social strife, anarchy and immodesty) has become a norm in all spheres of our society. In such trying times it is difficult to safeguard one=s Imaan. Hence, in these times we have to pay particular attention to our internal condition, so that we may be safeguarded from Fitnah.

During the era of the Sahabahs (radhiAllaahu anhum), the attention and presence of Nabi (sallallahu alaihi wasallam) was sufficient for their internal reformation. Then, the Taabi`een and the Tab`e Taabi`een, were also safeguarded owing to their closeness to this blessed era. As the times and generations started going further away from Nabi (sallallahu alaihi wasallam) the internal condition of people also started deteriorating. Hence, just as the Ulama made the effort to correct and codify the external conditions of man, by compiling the laws of Fiqh, and the Ulama that spearheaded this effort became the masters in this field. Similarly, the laws of Tasawwuf were also formulated in order to safeguard the inner self of man. In the same way the Ulama, that were instrumental in this field, were also many and great. Amongst them was, Hadhrat Sheikh Abdul Qadir Jilaani, Hadhrat Sheikh Shahaabud Deen Suharwardi, Hadhrat Khwaja Bahaawud Deen Naqshbandi, Hadhrat Khwaja Mueenudeen Chisti (rahmatullahi alaihim). After them there were many other links formed, that reaches us until today. Hence,

in every era there was a need and a necessity for Ulama of Tasawwuf. People benefited tremendously from them and they established a link and connection with Allaah Ta`ala. Insha-Allaah, this chain exists even today and will remain until the day of Qiyaamah.

Allaah Ta`ala says:
AOh you who believe, adopt Taqwa (piety) and be with the righteous (truthful) ones.@
(Surah Tauba - Aayat 119)

From this we understand that the righteous ones are those who have Taqwa. Without their companionship and guidance one cannot be correctly guided. The object of Tasawwuf, which is to establish an attachment to Allaah Ta`ala, will not be achieved without this (association with the pious).

BA`IT

From the foregoing discussion, this much has been established, that it is incumbent upon every Muslim to reform his / her Baatin (inner self). In fact Moulana Thaanwi (rahmatullahi alaihi) once advised the following, that the first stage (of reformation - as discussed earlier) is Fardh for every Muslim to acquire - that is, the external self with the necessary actions and the inner self with correct Aqaaid and moral character, like sincerity, patience, humility etc. Therefore each and every person, whether he is a common Muslim or he is from amongst the Khawaas (Ulama etc.), must endeavour to attain his specific required level of internal reformation. Hence, he must know the correct procedure in order to acquire this.

The first method of acquisition is Ba`it. The object of taking Ba`it is to pledge a covenant. It is as though one is pledging an allegiance to his Sheikh (spiritual mentor) for the arrangement, administration and taking care of his inner and outer actions. This is known as Ba`it Tareeqat. This method and practice of taking Ba`it is the method practised by all the predecessors of former and latter times, from the time of Nabi (sallallahu alaihi wasallam). It is through this method of Ba`it that thousands of people were reformed. This is a means of one=s connecting to Allaah Ta`ala. Nabi (sallallahu alaihi wasallam) also addressed and encouraged the Sahabahs to take Ba`it on the occasions of Jihad, Ba`it for Imaan and Islaam. The object also being the arrangement and administration of their (Sahabahs) actions. In fact sometimes there was emphasis on taking Ba`it, as reported in the narration of Hadhrat Auf bin Maalik (radhiAllaahu anhu):

AAuf bin Maalik Ashja`i (radhiAllaahu anhu) reports: >We were in the company of Nabi (sallallahu alaihi wasallam). We were 9 or 8 or 7 (*****he is not sure of how many they were)** ***of us. Nabi (sallallahu alaihi wasallam) asked us if we would not like to take Ba`it with the Rasul Of Allaah? Upon hearing this we took out our hands and enquired: >What is it that you would like us to take Ba`it upon, Oh Rasulullaah?=He said : >(Upon this) That you will only worship One Allaah, and you will never ascribe partners to Him. And that you will read the five times daily Salaat, and listen and obey (Allaah Ta`ala=s commands).@ **[Muslim Shareef, Abu Dawood and Nisai]**

Note, the Ba`it that Nabi (sallallahu alaihi wasallam) took was neither one for Jihaad nor Imaan. In fact it was a Ba`it of Islaam. This Hadith is a firm and perfect proof for the commonly practised method of taking Ba`it by the Mashaaikh. This method of taking Ba`it is not only practised by the Mashaaikh for the reformation of the Mureed, it is in fact also a revival of a Sunnat

of Nabi (sallallahu alaihi wasallam). This (i.e. revival of a Sunnat) is also an important and integral part of Islaam.

The object of taking Ba`it is the reformation of one=s inner and outer self and actions. For this to be achieved (i.e. reformation), this important means (Ba`it) must be adopted. One has to walk this path, and in trying to attain this intended goal, one is in need of an experienced companion, behind whom one has to tread carefully in order to save oneself from dangers and going astray. This path can be traversed fairly easily, under the guidance of an experienced guide. The example is like a sick person, who places himself under the care of an experienced, well trained doctor. He follows strictly the diet prescribed by the doctor and he diligently takes the medicine administered to him. In this same way, a person who is spiritually ill, has to hand himself over, by taking Ba`it to an experienced spiritual mentor.

NECESSITY FOR TAKING BA`IT

This much has already been established that the reformation of one=s inner self and for the illnesses of the inner self, and for the administration of one=s actions, taking Ba`it is necessary, because every person does not have the ability to recognise and diagnose the symptoms and sicknesses of his inner self. He cannot also cure himself. Some people can recognise their spiritual illnesses, but cannot remedy them. Then, there are some who seek their remedies by referring to the relevant kitaabs, but in this there is always the possibility of erring and taking the remedy in the wrong way. Hence, the easiest and best way is to take the hand of a person who is experienced in spiritual ailments. Take his medication and treatment. This is the easier way and wherein there is no fear of faltering, Insha-Allaah.

NECESSITY FOR THE MUREED (Saalik/Seeker/one who has taken bait to a sheik) TO PRACTICE

However, one has to keep this also in mind that merely by taking Ba`it and entering into Islaam one has fulfilled his duty. In fact, the actual duty of the Mureed is to bring the laws of the Shariah into his practical life and to be constant and punctual on the Zikrs advised and taught by his Sheikh. The reality of being a Mureed and being subservient is the covenant taken by the Mureed of obedience to the instructions of the Sheikh. Yes, it is possible that instructions be obeyed and Taleem given, without the covenant of Ba`it. However, to become a Mureed and to take Ba`it is a special means and method whereby the Mureed can benefit more by the special attention of the Sheikh. In this way the Mureed will pay extra attention to obedience. The wisdom underlying the requisite of having only one Sheikh is also exactly this, that there will be more attention and commitment from both sides. The only condition for this (success of Ba`it) is the practical obedience of the Mureed. Because not without walking will the work progress, and not without a companion will one find the right way. It is also the system of Allaah Ta`ala , that one cannot attain perfection without a teacher, hence if one intends treading this path of reformation then one should seek a teacher. One will, Insha-Allaah reach his intended goal through this blessed Taleem and companionship. Our Hadhrat Aqdas Mufti Mahmood Hassan Saheb (rahmatullahi alaihi) also used to stress upon this in the initial stages of taking Ba`it, that one should be practical (on the right actions). He also used to indicate to us that together with intending (to improve), intention to carry out practical actions is also incumbent.

Moulana Rumi (rahmatullahi alaihi) said that one should take along a companion, when treading the road to internal reformation. Do not endeavour to tread this path alone. You will not be able to traverse it alone.

ANOTHER METHOD OF BA`IT

The famous and generally practised method of taking Ba`it by placing one hand upon the other hand is not the only way, nor is it absolutely necessary. Ba`it can also be taken without this. For example, if one cannot present himself in the service of a Sheikh, due to distance, one can take Ba`it by letter. In this way one can also attain reformation. Alternatively, if the group of people (taking Ba`it) is too large, then Ba`it can be done by taking hold of a cloth (held on one end by the Sheikh). This method is also employed if there are women - who are accompanied by Mahram males who also wish to take Ba`it. Hadhrat Aisha (radhiAllaahu anha) reports:

ANabi (sallallahu alaihi wasallam) never touched the hands of a (strange)female...@
(Bukhari Vol 2 P 716 - MuslimVol2 P31)
This Hadith shows that when Nabi (sallallahu alaihi wasallam) took Ba`it of women, he did so without taking their hands. This is the practice of the Mashaaikh, that they take the Ba`it of women verbally or by means of a cloth.

ADVICE AT THE TIME OF BA`IT

At the time of taking Ba`it, it is the practice of the Mashaaikh to give some brief advice. Some of these are presented hereunder:

1. **Pay speacial attention to performing your Salaat with Jamaat. If any Salaat becomes Qadha, then immediately make amends by reading it. If you have any Salaat, Roza etc. outstanding in your life then make an effort to fulfill them. Make the Qadha of those missed Salaats by reading at least one after every Fardh Salaat and in other times.**
2. **If you have any person=s financial rights (debt etc.) binding upon you then fulfill it, or seek his forgiveness (i.e. request him to cancel it).**
3. **Save your eyes, ears, and tongue from all doubtful and forbidden things. Let your clothes and appearance be in conformity with the Sunnat. Save yourself from Haraam activities at weddings, like singing, dancing etc., and other customs and rituals.**
4. **Do not cause harm to anyone with your tongue or hands. Keep this always in mind. If you harm someone, then immediately seek forgiveness. Do not give him the opportunity to be broken hearted (on account of you). Do not mix excessively, only do so out of necessity. Do not harm or be harmed.**
5. **Recite the Kalima, i.e ALa Ilaaha Illalla@, when walking, talking, sitting or lying down. In between, after every four or five times recite AMuhammadur Rasulullah@.**
6. **After every Salaat, recite Aayatul Kursi and one Tasbeeh of Tasbeeh-e-Faatimi (i.e. 33 times ASubhaanallah@, 33 times AAlhamdulillah@ and 34 times AAllaahu Akbar@.) After Fard Salaat, perform Sunnat then Zikr.**
7. **Whenever you get the opportunity between dawn and dusk, read one Tasbeeh (100 times) of Astaghfaar, one Tasbeeh of Durood Shareef and one Tasbeeh of third Kalima.**
8. **You should regard yourself as the worst of the worst. To such an extent that if you see someone else doing a most vile act,**

you should not >look down= upon such a person. You should not regard yourself as being better than that person, in fact you should have this thought that Allaah Ta`ala may grant that person the guidance to make sincere Tawbah (repentance) and he / she could become an extremely pious person. And that you do not have a guarantee regarding your end, in that your Naffs (inner self) or shaitaan may mislead you. How then, can one harbour this thought that one is better and the other is worse than oneself?

ONE IMPORTANT WARNING

Every person who intends entering on the path of Sulook (inner self-reformation) and taking Ba`it must remember one important thing. When pledging this allegiance at the hands of the Sheikh, the Saalik should bear this in mind that the Sheikh is the one in whose control he is placing his external actions and internal reformation. In reality, the Saalik has full trust and faith in the Sheikh, and he sees his "success" in this Sheikh. Whatever Mashwera (advice) he tenders, the Saalik deems it to be extremely beneficial to him. He should place full trust in his Sheikh and have no any qualms in his administration. The Saalik should entertain this belief and regard it as a condition, that in his search for his beneficial reformation, this Sheikh is the only person in whole world with whom he has to establish a close affinity to. This will create a bond of mutual affection between the Sheikh and Mureed, and this is extremely beneficial in the quest for reformation.

NECESSITY FOR A SHEIKH

When one is guided onto treading this path of Sulook, then the first thing one should do is seek out a Sheikh-e-Kaamil, so that by

his blessings and Taleem, one may be able to realise one's goal of reformation.

Hadhrat Thaanwi (rahmatullahi alaihi) said that one cannot attain perfection in anything by merely sitting with even the biggest of kitaabs. One cannot become a carpenter, by studying theory only and not spending time with an experienced carpenter, and lifting the tools and doing the practical work. In short, perfection can only be achieved by spending time in the company of the experienced.

RECOGNISING A SHEIKH-E-KAAMIL

Hadhrat Thaanwi (rahmatullahi alaihi) states the signs of a Sheikh-e-Kaamil:
A Sheikh-e-Kaamil is that person who has the following signs:

1. **He has the necessary knowledge of Deen.**
2. **He is meticulous upon the Shar`i requirements regarding Aqaaid, practical actions and good Moral character.**
3. **He has no worldly desires and does not claim perfection.**
4. **He must have stayed for at least a few days in the company of another Sheikh-e-Kaamil.**
5. **The present day Ulama and Mashaaikh, regard him as a good person.**
6. **Compared to the general public, the Ulama (i.e. the learned, intelligent people) are more inclined towards him.**
7. **There is a marked distinction in the moral character, practising upon the Shariah and dislike for the world in those people who are his Mureeds.**
8. **This Sheikh has affection in educating and instructing his Mureeds, and he reprimands them upon seeing or hearing of**

their faults. It should not be that he leaves them with all their faults (and does not rectify them).

9 Just by sitting in his company a few times one can sense one=s love for worldly desires decreasing and one's affection towards Allaah Ta`ala increasing.

10 He is constantly involved in Zikr and Shaghl (wazifahs etc).

As long as a person has these signs, he is a Sheikh-e-Kaamil. One should not see whether he does any Karaamats (miracles), or whether he has any Kashf (being made aware of the unseen through the will of Allaah Ta`ala.), or whether his du`aas are immediately accepted or not, because all these are not the signs of Wilaayat, nor are they distinctions of pious people. [Qasdus Sabeel, page 5]

Hence, one should seek out such a Sheikh who conforms to these signs and one must have a natural affinity to the nature of the Sheikh. Once the right person has been found then one should take Ba`it and act according to his instructions. Insha-Allaah, one will find reformation and one's goal will be realised.

IN THE COMPANY OF A SHEIKH

After taking Ba`it etc. it is also important to spend time in the company of the Sheikh. As it is, there is only benefit in spending time in the company of the pious, but when one spends time with his Sheikh, then the following benefits will also be realised:

1 Those qualities which are present in the Sheikh, will also, Insha-Allaah be imbibed into the Mureed.

2 Even if one does not find complete reformation, at least one will find a decrease in sinning, and one will be able to recognise one=s faults.

3 **One will find oneself to be more aware of one=s character and habits, and there will be an improvement in the same.**
4 **Those conditions which overcome a person during his stage of being a Saalik, he will be able to seek guidance from the Sheikh, thereby being reassured.**
5 **One will achieve the blessings of the company and one will learn the routine and pattern of his Sheikh.**
6 **The desire to carry out good actions will increase.**
7 **One will realise one=s own reality and abilities.**
8 **One will attain an affinity to the Ahle Muhabbat (lovers of Allaah).**
9 **There are Barkat (blessings) in the Mashaaikh, owing to their excellent character and actions, hence there will be Barkat in their company and Taleem. This will result in the speedy reformation of one. Therefore, one cannot find remedy in the kitaabs only.**
10 **One will also benefit from the friends of Allaah Ta`ala, in that one is constantly listening to their talks, and there some be some benefit or the other in their speech, whereby one may be guided rightly.**

THE RIGHTS OF A SHEIKH

1 **One should have this belief that one=s reformation lies with this Sheikh. If one turns one=s attention elsewhere then one will be deprived of the Barkat of one=s Sheikh.**
2 **One should obey one=s Sheikh in all aspects [provided it is within the Sunnat].**
3 **One should have true affection for one=s Sheikh. Whatever he orders one should immediately execute it. Without his permission, one should not follow any of his actions.**

4 One should only read the Zikrs etc, and follow the Taleem prescribed by the Sheikh. All other Wazifahs and Zikrs should be avoided.
5 In the presence of the Sheikh, one should give his undivided attention.
6 One should not stretch one=s feet towards his Sheikh.
7 One should never object to what the Sheikh says. If does not understand anything said by his Sheikh, one should attribute it to one=s own inability to comprehend.
8 If he does not give an answer to any question or query, then one should understand this, that one is not worthy of knowing this answer, or that the query or question is inappropriate or illogical.
9 One should inform the Sheikh of every condition, good or bad, experienced by one, so that the Sheikh may provide suitable advice thereupon.

THE FOUR SILSILAHS (SPIRITUAL TREES / LINKS)

One should know that Tasawwuf, just like Fiqh, is also linked to four famous Imaams. This is known as the ASalasil-e-Arb`a@. They are Chistia, Qaadiria, Naqshbandia, Suhrwaria.

We consider and take Ba`it to all of the four Sisilahs, hence all should be respected alike. However, the Chistia is most common. The Chisti Silsilah stems from Hadhrat Kwaja Mu`eenud Deen Chisti Ajmeri (rahmatullahi alaihi), the Qaadiria from Hadhrat Sheikh Abdul Qaadir Jilaani (rahmatullahi alaihi), the Naqshbandi from Hadhrat Sheikh Baha`ud Deen Naqshbandi (rahmatullahi alaihi) and the Suhrwaria from Hadhrat Sheikh Shahaabud Deen Suhrwari(rahmatullahi alaihi).

IMPORTANT REQUEST

One should take Ba`it to that Silsilah, with which one has an affinity. One should determine and seek out the right Sheikh with which there is congeniality and begin the duty of reformation of the Naffs. Those people who were Ba`it to Hadhrat Mufti Mahmood Hassan (rahmatullahi alaihi), should find one of his Khulafah, with whom they have an affinity and continue their reformation process with him. It is of utmost importance for one to continue a relationship with a Khalifah of one=s Sheikh after his demise, so that one=s spiritual progress is not stunted. It should not be that one suffers a decrease in spiritual downswing and decline because of not continuing a connection with a Sheikh. May Allaah Ta`ala save us all from any decline in our worldly and Deeni conditions.

And may He grant us a strong connection with His Being.

SOME ADVICES

I will now terminate by offering some of the advices of Hadhrat Thaanwi (rahmatullahi alaihi), which he has tendered in AQasdus Sabeel@. May Allaah Ta`ala shower us with His Happiness and may He give us the Tawfeeq to practice thereupon. May He also grant us sincerity and Lillahiat (a close affinity and connection with Him).

Hadhrat (rahmatullahi alaihi) writes: ASome people become Mureeds, but their habits and conditions do not improve. For them I have written these few important pointers:@

ADVICE FOR MUREEDS

Mix often with the Ulama. Ask them regarding various Mas`aail. Do not dress contrary to the Shariah, like having your clothes hanging over the ankles and wearing silk clothing (men) - exiting the home unnecessarily or without Purdah (women). Do not cut the beard (less than fist length). Do not shave it. Refrain from any act / custom which is inimical to the Sunnat. Refrain from Bid`a act, like Faatiha, Urs, Meelaad, fun and frolic at weddings, feeding people for name, fame, pomp and show, give and take (gifts etc.) in order to become famous, to gather for Aqeeqah, Khatna (circumcision) etc. All these acts should be strictly avoided. Customs after the death of someone like, mourning, Teejah (funeral rites after the third day), Daswah and Chaaliswah etc should not be held nor should one attend the homes of people having these. Save the tongue from backbiting and swearing etc, be punctual with the five times daily Salaat with Jamaat (men). Do not look at Ghair Mahram (strange) women with lust, desire or evil gazes. Do not listen to music and dance. Do not ask only for Ta`weez from your Sheikh. In fact you should seek knowledge from him (Sheikh). There is no harm in requesting for du`aas. Do not study too many Tasawwuf kitaabs. Save yourself from interest and illegal Shar`i business transactions.

ADVICE FOR WOMEN MUREEDS

Do not go near things and talk of Shirk. Do not indulge in Faatiha and Niaaz etc. Be strict in the observance of purdah for all those people from whom the Shariah has ordered, regardless of how close a relative they may be, like your Peer (Sheikh), husband=s brothers, maternal and paternal cousins, brothers-in-law, those one is accustomed to calling brother and father (maybe neighbours,

close friends and family etc.). Do not dress contrary to the Shariah. Do not expose any part of your body nor hair to anyone; however, one may have the hair open at home, in front of one=s brother, father and other females. Save yourself from singing and dance. Stop your children also from these things. Do not do anything for name and fame. Save yourself form the evils of the tongue, like backbiting, slander, nicknaming etc. Enthusiastically read all the five times Salaat, immediately when the time sets in. Make Ruku and Sajdah properly. If you miss any Salaat, make its Qadha immediately. If your gold and silver jewellery exceeds the Nisaab of Zakaat, then give the Zakaat. Obey your husband. Do not spend from his money without his permission. Recite the Qu`aan Shareef daily.

SPECIAL ADVICES FOR THE ZAAKIR AND SHAAGHIL (ONE FOR WHOM ZIKR AND WAZIFAHS ARE PRESCRIBED)

Together with the above mentioned advices, the following should also be kept in mind. One should pay particular attention to leading a lifestyle conforming to the Sunnat. This imbibes Noor (celestial illumination) in the heart. If anything is done or said which is contrary to one=s temperament, then one should exercise patience and forbearance and not speak hastily. One needs to be very careful and composed at the time of anger. Never regard yourself as a Saahib-e-Kamaal (one who has attained perfection). Do not degrade even an evil person. Never regard any Muslim, even an open sinner, as being low and debase. Do not desire wealth, name and fame. Try to be in the company of the Zaakireen and the Shaaghileen, as much as possible. Do not intermingle unnecessarily with people. If you do happen to meet people, then do so with a pleasant disposition. Seek out the company of the Ahlullah (friends

of Allaah Ta`ala), and develop an affinity and affection towards them. Keep away from the company of the kings and influential people. If any type of condition or circumstance overcomes one, then the Sheikh should be informed thereof. One should not mention one=s condition to anyone else, save one=s Sheikh. In fact, if one falters or errs, then one should immediately concede to it. One should have hope in Allaah Ta`ala under all conditions. One=s reliance should be upon Allaah Ta`ala, and one should ask steadfastness from Him.

CONCLUSION

If one keeps in mind and practices upon all that has been written above, then Insha-Allaah, there is hope in Allaah Ta`ala that one=s Deeni condition will be rectified and greatly improved. One=s heart (internal condition) will be purified, and one will be embraced with the goodness, especially with the closeness of Allaah Ta`ala, in this world and the Aakhirat(hereafter). I am also making a special appeal to all those who had a Ta`alluq (spiritual connection) with Hadhrat Mufti Mahmood Saheb (rahmatullahi alaihi), that they get attached to one of Hadhrat Mufti=s Khulafah, and continue their spiritual reformation process and progress further on. They should also, if there is congeniality and faith in someone, establish a Ba`it, with one of the Khulafah. Alternatively, if they have an affinity and congeniality with any other pious friend of Allaah Ta`ala, they should establish an affiliation, and take Ba`it. Another request is that all those who had a relationship with Hadhrat Mufti Saheb, should continue to uphold his ideals, for which he sacrificed so greatly, and practise thereupon, i.e. the propagation of Deen and the preservation of the Sunnat. They should also keep contact with those who had an acquaintance with Hadhrat Mufti Saheb. This will, Insha-Allaah, gladden the soul of

Hadhrat Mufti Saheb. Allaah Ta`ala and His Rasul (sallallahu alaihi wasallam) will also be pleased.

May Allaah Ta`ala grant all of us the Tawfeeq to carry out good actions. Do not forget this useless writer in your good du`aas.

Sayed Abdul Jalil (Mufti), Sheikul Ahadith, Madressah Taaleemud Deen, Isipingo Beach Durban 1420/2000

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